

THE
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MISCELLANY.

AMERICAN SUNDAY SCHOOL UNION.

THE period is rapidly hastening, when the praises of the Almighty will be the employment of nations. To this glorious consummation does every measure tend which bears the impress of divine approbation. Clothed with the experience of more than forty years, Sunday schools are brought to this unerring test, and receive the sanction of divine wisdom, which pronounces them "*very good.*" The varied schemes of Christian philanthropy are at once the hope and glory of our age: but of all she has devised to reclaim our fallen race; no one comes vested with higher pretensions to our favour, or more imperious demands upon our best services, than the one for which we now plead. It stands forth the pioneer of mercy to the ignorant and wretched of our world, and folds within its benevolent arms, every sect of christianity, every description of mankind. While we avow ourselves the advocates of this charity, we are neither called upon to enter the lists of controversy to combat the opposition of infidelity, nor to put to silence the ignorance of foolish men. Either shame or conviction has driven from the field the sturdiest antagonist, who would look for popular order and security in the ignorance of the multitude; and those who do not expressly aid our enterprise, equally with those who do, lend it the sanction of their approbation.

Of the benefits which Sabbath schools have conferred upon our world, no estimate can be formed in time. Their consequences and

their blessings reach through eternity; and until the awful scenes of the final day shall disclose to our astonished view, not only the actions, but the very motives of all mankind, we can form, even with the eye of faith, but faint anticipations of their results. Millions of children and youth have been rescued from the paths of vice, and snatched as brands from the burning: the lisping infant and the hoary headed have alike been brought beneath the voice of pious instruction, and their tottering steps have been directed to the Lamb of God, who taketh away the sins of the world. They, with their teachers, parents and friends, have been led to know him, whom to know is life eternal. From within the humble pale of the Sabbath school have gone forth the dutiful child, the loving parent, the kind husband, the affectionate wife, the enterprising merchant, the industrious mechanic, the laborious farmer, the faithful and pious teacher, the zealous minister, and the self-denying missionary of the cross. These all "stand in their lot," and fulfil, with a willing mind, the varied duties of their respective avocations.

But notwithstanding all the achievements of Sunday schools in the cause of benevolence, and their undisputed claims upon public favour, their influence is only partial. Our country still spreads before us a wide uncultivated field. The nation must be aroused from the benumbing influence of that indifference which broods over her energies, and paralyzes her moral faculties. The meagre provision which she makes for juvenile education must be more and more enlarged, until all her children may learn with equal privilege the rudiments of a common education. A penitentiary and an alms-house are but wretched substitutes in our towns for academies and common schools, but they *are*, and *will be* necessary, until those in authority make provision for the universal education of the rising generation; and thus rescue them from the ignorance and depravity, whose "deadly mildew blights and shrivels the blooming promise of the human spring." Were each of our separate legislatures to make a provision, as wise and ample as have some of them, for early education, the necessity of Sunday schools would not be superseded. Their aid would then be required to make the young thoroughly acquainted with the word of God; because, although the good old custom, of reading the scriptures at the beginning and close of school, still obtains in some places; yet, generally, the Bible is a book almost wholly excluded from our common schools; and if read at all, rarely, with the solemn reverence and fixed attention

which become an assembly of young immortals, when they consult the Oracles of God.

It is not the office of a Sabbath school teacher to do the work which belongs to the parents of his pupils, though he may assist them. "We have no wish to relieve parents of their awful charge; we rather wish they may feel loaded with a burden, which, as long as they live, they cannot lay upon another;" and that by their own instruction, of each of their offspring, they may be enabled to say, "from a child he hath known the Holy Scriptures."

Therefore, independently of a legal provision for common schools in every town and neighbourhood, which, though confidently hoped for, may be long delayed; and independently of that instruction which every parent is bound to communicate to his own children, the benign and salutary influence of Sabbath schools is greatly needed throughout our land. Their object, which has been often stated, and must be generally known, is to teach, on the Lord's day, *all classes* of persons, who may avail themselves of the privilege, to read and understand the Bible; and to invite them to the practice of its precepts. To dwell on the advantages of Sunday schools, would be a needless occupation of our time. Their highest encomium is written in the hearts of the thousands, who, in them, have been "taught of God," and saved from temporal and eternal ruin. They were founded in the purest principles of Christian benevolence: by the same principles have they been extended and supported: and to the same principles do we now appeal for establishing and supporting the American Sunday School Union.

It is not our present purpose to give a history of the rise of this Institution, though such a sketch might be interesting to many of our readers, and may be the subject of a future article; but there is one circumstance connected with this history, which ought to have a place here. It is now more than four years since the formation of a general Sunday school union, in the United States, has been an object very dear to many active Sunday school teachers. With such persons it has been a frequent topic of conversation, and a subject of prayer. The first public notice of this subject that we remember to have seen, is contained in the Annual Report of the New-York Sunday School Union, published in May, 1820. Since that time the number of its friends has been constantly increasing, until now, we believe, they embrace the great body of Sunday school teachers in the United States, and very many bene-

volent individuals ; who, though not teachers, are as actively, and as prayerfully engaged in doing good to the souls and bodies of their fellow men. We have not the report alluded to before us, but believe the committee, after alluding to the principles and plan of the American Bible Society, expressed themselves in nearly the following manner :—

“Equally catholic in its principles, and simple in its design, the Sunday school system would be greatly benefited by such a union. The vast amount of facts and information which could thus be embodied with precision, and presented annually to the public, would afford a powerful and irresistible appeal to their patronage and support. Your committee do not perceive that any serious obstacle exists to prevent the prosecution of this enlarged plan, and they would rejoice if this hint should lead to the opening of an immediate correspondence with the principal societies in the United States. In addition to the strength, and consequent superior efficacy of combined efforts, your committee will add one other result, which they hope will have its full weight upon all such as have hitherto, with the most upright intentions, opposed a general union ; that is, the great saving of expense. On the disjointed plan, the expenditure is twice, in many cases three times as much, as it would be, were the funds all united. The cost of books it is well known, is proportionably less, as the number of copies is increased. That which would cost six cents in a single society, may be had for two, or at most three cents, in a larger edition, such as a general union would require.”

These sentiments were advanced by a society which has done much in the cause of Sunday schools, and their zeal, perseverance, and intelligence, claim for their opinions very great respect. The same sentiments have been reiterated by many other unions and individuals, and the National Institution has been planned, and organized in the fullest confidence, that it would meet the approbation, and ensure the support of the friends of Sunday schools throughout our country.

The well known axiom, “Union is power,” will apply to every thing. There is no efficiency, physical, intellectual, or moral, but may be traced to this principle. It is a principle in the kingdom of Christ ; and no man can oppose it without a direct attack upon that fundamental law of his kingdom, by which the saints of God are made co-workers with him. This principle then may be applied

in all its force to the union of Sabbath schools; and the various considerations which may be urged in support of this position are too numerous, and embrace too large a body of facts, to find a place in a single article, or in one number of our Magazine. We will, however, notice some of them. The improvements in Sunday school education can be only partially known and adopted, and the intelligence which might animate wavering exertion, direct inquiring benevolence, and promote more energetic and extensive plans of instruction, cannot be communicated for the benefit of all, through any existing medium than one general society.

That zeal which is now private and retired, will be likely to languish, while the teachers pursue their kind employment in separate situations, without that communication which would stimulate each other's efforts. Hence arises the necessity of a General Union. The beneficial effects of such a Christian union and co-operation would soon be experienced, and the cause of Sunday schools become more successful, and their influence more extensive. Except perhaps in some of our larger towns and cities, the Sunday school teachers resemble "scattered warriors in an enemy's country; individually they have been valiant and victorious in their separate stations;" but a combination of talent, of energy, and of means, and the most approved plans of instruction are needed. Under the banner of such a union as is now organized, the Sunday school teachers in every city, and town, and village, and neighbourhood in our extensive country, may pursue their delightful employments, with the fullest assurance of complete success.

Through the various publications which the Union will circulate, "information will be extended, useful plans and pleasing facts reported, the general experience rendered available to individuals, mutual encouragements will excite each other's zeal, and mutual prayers ascending to the throne of grace, would bring down blessings from the God of love."

In the union of the friends of Sunday schools in a National Institution, there will be "no sacrifice of principle, no compromise of duty, no interference with the internal management of smaller associations; all discordant elements must be banished, and union with Christ and union with each other" form the basis of the American Sunday School Union.

"Union, to be effective, must be something more than the mere name; the feelings must be deeply excited, the whole soul inter-

ested, and we must sincerely sympathise with each other in our joys and sorrows, and thus fulfil the law of Christ. We must blend the harmlessness of the dove, with the wisdom of the serpent, and evince our love to Jesus, to his cause, and to his people, by the ardour of our feelings, the energy of our conduct, and the amplitude of our benevolence."

If then the formation of a General Union was expedient and necessary, the inquiry may be made, "Why should it be located in Philadelphia?" Next to the important circumstance of the central situation of Pennsylvania in the Union, and its close connexion with the western states, both by its locality, and the intimate and long continued intercourse of the inhabitants; an argument in favour of this location, (and the only one we shall adduce at present,) may be drawn from the fact, that the Philadelphia Sunday and Adult School Union was the largest institution of the kind in our country. Three years ago it had auxiliary Unions in *eleven* different states, and the number has since greatly increased, as may be seen by the following Table; showing the number of schools, teachers, and scholars in connexion with the Philadelphia Sunday and Adult School Union in each year, from its organization, to May 1824.

<i>Years.</i>	<i>Schools.</i>	<i>Teachers.</i>	<i>Scholars.</i>	<i>Total T. & S.</i>
1818.	43	556	5,970	6,526
1819.	129	1,431	12,306	
1820.	227	2,653	19,481	
1821.	313	3,724	24,218	
1822.	402	4,197	31,297	
1823.	513	5,012	37,993	
1824.	723	7,300	49,619	56,919
Increase of teachers and scholars in 6 yrs.				50,393

It will be seen by the above statement, that at the time the American Sunday School Union was organized, there were nearly *fifty-seven thousand* teachers and scholars in the schools of the Philadelphia Sunday and Adult School Union and its auxiliaries.

It is of the utmost importance that all the friends of Sunday schools in our country, should unite to promote the grand object of the American Sunday School Union, which was intended, and is believed to be, established upon the most enlarged Christian principles. "If we cannot reconcile all opinions let us *'try'* to

unite all hearts." Let us pray more unitedly, and more earnestly for that holy love which will enable us "to keep the unity of the Spirit in the bond of peace," which will enable us, when we cannot agree in opinion, to differ amicably, "in honour preferring one another." Let Christians of every name bring all their energies to this holy contest against sin and satan, and cease not, until all that are ignorant and out of the way, have been instructed in "the Holy Scriptures, which are able to make" them "wise unto salvation through faith which is in Christ Jesus;" until they are brought into the way of truth and righteousness, even into the fold of the great Shepherd. Let us all remember with holy and ardent desires, that prayer of our blessed Lord, (nearly the last which he uttered on earth) "that they all may be *one*; as thou, Father, art in me, and I in thee, that they also may be *one* in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be *one*, even as we are *one*: I in them, and thou in me, that they may be made *perfect in ONE*."

PHILADELPHIA SUNDAY AND ADULT SCHOOL UNION.

An account of the late anniversary of this Union will be found under the head of "Intelligence," on a subsequent page. In this place we shall give a brief view of the Annual Report, reserving some extracts from its very interesting Appendix, for another part of this and our subsequent numbers.

The Report, which occupies, with its Appendix, about 100 octavo pages, commences with congratulations to the numerous patrons and friends of the society on the success of their labours, and an exhortation to perseverance. The managers regret their inability to give an account of the number of Sunday schools in the world, but more especially their want of information respecting those of our own country. They then proceed to notice the schools in Great Britain, Ireland, France, Holland, Switzerland, India, Ceylon, New South Wales, Van Diemen's Land, the South Sea Islands, West and South Africa, Malta, Canada, Nova Scotia, Newfoundland, the West Indies, and Buenos Ayres. If to these we add the Sabbath schools in the United States, we should estimate the number of Sunday scholars in the world at more than *one million*. The

accounts from which we form this estimate are confessedly imperfect, but we are confident it is not too large.

In the United States, (say the managers,) our information with regard to Sabbath schools, is too defective to afford materials for a correct statement. This is a circumstance which gives sincere regret to the managers, and doubtless to all the friends of Sunday schools. The inquiry has been made, 'How shall this obstacle be surmounted?' It is known that the difficulty of obtaining necessary information on this subject, arises from the diversity of the schools and unions in our vast territory, and their want of one common bond. If all these could be united, and their information concentrated, it is obvious that the difficulty complained of would be overcome. This consideration has induced the managers to unite in the sentiment expressed to them by many individuals residing in different parts of the United States, and with them, to recommend the formation of a National Society, to be called '*The American Sunday School Union.*' [Rep. p. 7.]

The managers conceive that a National Institution will be eminently useful, not only to combine the efforts of Sunday school societies, and produce a concert of action; but to strengthen the hands of the friends of pious instruction on the Lord's day; to disseminate useful information; circulate moral and religious publications in every part of the land; to make the liberty of the press conducive to the "liberty of the Gospel;" and to plant Sunday schools wherever there is a population. The managers express a strong conviction that the plan of a general society will meet with the cordial approbation of all interested in the cause of Sunday schools.

The managers next advert to the beneficial effects of the labours of Sunday school missionaries. During the past year they employed, in this capacity, the Rev. President Alden, and Mr. M. A. Remley, from whose reports it appears that the cause of Sunday schools has been greatly promoted in parts of Maryland, Virginia, and Pennsylvania. These labourers have been instrumental in reviving several schools, organizing new ones, and in the formation of unions. The managers are persuaded that several persons might be profitably employed in this service, and they regret that a want of means prevents their granting commissions for this purpose.

This is a very important part of that system of means which the managers wish to use for the purpose of extending the blessings of Sunday school instruction; and we hope the friends of the Society

will, by timely donations,* enable them to employ missionaries in those sections of the country where their services are most needed.

After a few general remarks upon the benefit of Sunday schools, and the statement of some facts which will be found in another part of our Magazine, we find the following observations on Sunday school *libraries*.

It affords much pleasure to learn that the number of Sunday school *libraries* is increasing. As the benefits which may result from such establishments are incalculable, this subject is most earnestly recommended to the attention of the managers of all Sabbath schools.

During the past year, the managers have published *two hundred and ten thousand five hundred* Books, Tracts, and Papers for the use of Sunday schools, viz.

45,500 Reward Books,
3,500 Class Books,
3,500 Sixth Annual Report,
6,000 Class Papers,
5,000 Christian Almanack,
10,000 Spelling Books, (sixth edition)
2,000 Catechisms,
2,000 Rules for Sunday Schools,
133,000 Tracts. [*Rep.* p. 11.]

During the same period, the sales of books amounted to *four thousand six hundred and fifty-two dollars and eighty-six cents*.

The report proceeds:—Among the pleasing events of the last year, is the fact, that 210 schools have been added to the Union, containing 2,325 teachers, and 10,688 scholars. The managers also announce with peculiar pleasure, that they have received an important auxiliary to their Society in the 'New-York Female Union Society for the promotion of Sabbath Schools,' having 43 schools under their care. They sincerely rejoice in this accession, and pray that it may be a mutual blessing. The whole number of schools in connexion with this Union, is now 723, containing 7,300 teachers, and 49,619 scholars; located in *seventeen of the States*, to wit: Massachusetts, Connecticut, Rhode Island, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Mississippi, Tennessee, Ohio, Indiana, Kentucky, Missouri, and in the District of Columbia.

The managers with much gratitude acknowledge the receipt of Three Hundred Dollars from the First-Day, or Sunday School Society in Philadelphia, and Fifty Dollars from the New-York Female Union Society for the promotion of Sabbath Schools.

[*Rep.* p. 12.]

* Remittances of money, must be directed to "Hugh De Haven, Jun. Treasurer of the American Sunday School Union, No. 45 North Sixth Street, Philadelphia:" or they may be left at the Depository, 29 North Fourth Street, addressed to him.

These liberal and seasonable donations, with One Hundred and Fifty-Eight Dollars, Thirty-Three Cents, received principally from auxiliaries, make a total of no more than Five Hundred and Eight Dollars, Thirty-Three Cents, received by the Union in the last year.

Respecting our present undertaking, we find the following notice in the report:

The managers, on former occasions, have announced to their auxiliaries, their purpose of publishing a MONTHLY MAGAZINE, to be devoted to the cause of Sunday schools. The advantages of such a publication to the interests of these institutions, must be so very obvious to all reflecting persons, that the managers will not urge a single argument in this report in its favour. They only remark, that the incipient measures to accomplish this desirable object have already been taken, and they rely with humble confidence upon the blessing of Heaven, to crown the efforts of their friends and fellow labourers in the cause, and enable them to carry the plan into complete effect. [*Rep.* p. 12.]

In the conclusion of the report the managers observe that, the grain of mustard seed is sown, and faith teaches us that it will become a tree. Our Saviour loved little children, and commanded them to be brought to him—Our present institution must then be particularly pleasing in his sight; and this reflection should be ever with us. Upon the young mind as it comes from the hand of its Creator, the first impressions seem deepest and most lasting. How important is it, then, to give it a proper feeling, and to place indelibly upon it the great truths of religion, without which, after life is a scene of trials without consolation, of troubles without hope of release, and of sorrows without the prospect of their termination.

Let us, fellow labourers, with renewed zeal, persevere in one of the best designs ever formed by Christian benevolence. If to discharge our duty to our God and Saviour, to spread abroad his sacred Scriptures, to forward the work of religion, and to benefit the relations of civil society be pleasing in his sight, then we may with confidence continue to labour in his cause, and expect his blessing on that which we do in his name. [*Rep.* pp. 13, 14.]

UNITY AMONG SABBATH SCHOOL TEACHERS.

In the labours of the Sunday school you will have to co-operate with teachers, of various dispositions and talents: hence it is of great importance that the spirit of union should prevail; in fact it is essential to the prosperity of the institution. As yours is a gratuitous employment, and all the teachers are volunteers, it is incumbent on you that the spirit of harmonious exertion should rule in your own bosom, and its practice be recommended to others by

your example. To enlarge on the benefits of union, or the evils of discord, would be to dwell on truisms which you at once acknowledge; but it may perhaps be beneficial to suggest a few of the means by which discord may be prevented, and the spirit of union be promoted.

We would, therefore, entreat you always to *cherish the spirit of love*. It is very seldom that union is long preserved in a Sunday school, unless the spirit of love predominates. The social principle of Sunday schools has been productive of innumerable benefits; but it is also attended with some dangers, through the selfishness and the passions of human nature. No scene is more lovely than the Sunday school, where a number of young friends are harmoniously combining their energies for the glory of God and the welfare of the young; but how does the scene change when disunion and strife make their appearance: in such cases, the angels who lately watched over "these little ones" retire from the regions of strife and you "give place to the devil."

In society, we relinquish some of our natural rights for the superior benefits of law, property, and mutual preservation; and in a Sunday school we should remember that our own tempers, plans, and exertions, are to be subordinated to the general good of the institution; and, if the spirit of love prevail, we shall willingly make the sacrifice required of us for the public good. In fact, self-love is at once opposed to the spirit of benevolence which we profess, and to the commands of Him whose servants we are: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." *Rom. 15:1*. "Bear ye one another's burdens, and so fulfil the law of Christ." *Gal. 6:2*.

The exhortations to love in the New Testament are so numerous, and the sanctions by which they are enforced are so tender and obligatory, that he must be indeed an inconsistent teacher of Christianity who does not acknowledge their force, and feel their abiding efficacy. Yet it may be of service to us to contemplate a few of these precepts, and to bring them to bear in our minds, and to apply their force to our particular office as Sunday-school teachers. Not to dwell on that beautiful exhibition of Christian charity in *2 Cor. chap. 13*, which is so well known, but so indifferently practised; let us pause on the words of our Redeemer: "By this shall all men know that ye are my disciples, if ye have love one to another." *John 13:35*. So that we give no proof of our being the disciples of Christ, unless we love one another: and he must be indeed a miserable teacher of others, who is himself destitute of this great test of discipleship to Christ. The apostle gives this striking exhortation, which we might think would thrill through the souls, and confound to silence the passionate and revengeful professors of religion: "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as

Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." *Eph.* 4:31, 32.—5:1,2. To these we shall only add one more exhortation, merely premising that the apostle, who enforced the spirit of love, adds a distinct appeal to his own example and that of his fellow-labourers; and that all teachers should be able to make this language their own, when they address their youthful charge: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." *1 Thess.* 3:12.

Cultivate the spirit of humility. The wise man remarks, "Only by pride cometh contention; but with the well-advised is wisdom," *Prov.* 13:10. This remark is founded on an accurate knowledge of human nature. How much discord would have been prevented, with its attendant evils, had this lovely Christian spirit been constantly displayed by those who profess, and who teach, the truths of Christianity. In the little train of our Lord's disciples, pride, with its concomitant, strife, appeared; and how admirable did our Saviour check it, by saying, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve," *Luke* 22:26.

The spirit of humility will induce us duly to regard the sentiments of others, and especially of our fellow-labourers: "Be kindly affectioned one to another with brotherly love; in honour preferring one another." *Rom.* 12:10. "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves." *Phil.* 2:3. The cultivation of this spirit, while incumbent on all, is particularly enjoined upon the young; "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." *1 Pet.* 5:5,6.

Cultivate the spirit of meekness and patience. Those who are easily offended, and captious in their dispositions, and impatient of obstacles, are not likely to preserve unity for a long period, amidst the difficulties incident to a Sunday school. In fact such individuals are disqualified for teachers; to say nothing of the total inconsistency of their tempers as professing Christians: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." *2 Tim.* 2:24,25. Christian teachers should be able to imitate the language of the great apostle: "Now, I Paul myself beseech you by the meekness and gentleness of Christ:" *2 Cor.* 10:1. and the force of this argument should not be lost by any contrast in their dispositions to this lovely spirit of their Master; but they should be able to enter into the import of this further exhortation of Paul: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." *Eph.*

5:1,2,3. Amidst all your discouragements and crosses, from without and within, from your own dispositions, or those of your fellow-labourers or scholars, we beseech you still to regard this exhortation, deeply considering both its connexion with your Lord and Master, and its practical and permanent influence: "Let us run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God: for consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds." *Heb. 12:1,2,3.* "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." *1 Pet. 3:8.* [*Lloyd's Teacher's Manual.*]

THE CAUSES WHICH INDUCE TEACHERS TO RELINQUISH THEIR ENGAGEMENTS.

Those who have been for a long period engaged in the management of Sunday schools, can remember many who began with them, or who were for a time fellow-labourers, who have now entirely relinquished the arduous and interesting employment. Various are the causes which have led to this dereliction from their engagements; and, while we venture to allude to a few of them, we trust the subject will be so impressed upon your mind, as to guard you against an imitation of conduct so injurious to the best interests of Sunday schools. In order to caution you against deserting the path of duty, we shall allude to some of the causes which have led others thus to act.

1. *The versatility of youth* has often led teachers to relinquish their engagements. In endeavouring to procure teachers for a Sunday school, we naturally look to the young, as being most likely to co-operate with us. Some of them at once accede to our request, without due consideration, and without earnestly seeking the direction and support of God. Such individuals for a time appear delighted with their work; but soon some new objects call for their attention, and they become remiss and irregular in their old engagements, and at last wholly secede from the work: their expectations and labours were at first very ardent; but they resembled the crackling of thorns, not the perpetual fire kindled from above, constantly guarded and tended, and ever growing brighter and brighter. When young persons are ever grasping after some alluring novelties, and never satisfied with the plain and homely sphere of usefulness presented in a Sunday school, we have too much reason to fear that they are only seeking some plausible pretext for retiring altogether. Perhaps their time and attention will be quite diverted from benevolent and pious societies, or they will so often change their plan of operation, as to be of but little use to any charitable institution. We consider that a person who devotes

himself to a "patient continuance" in the labours of a Sunday school, is far more likely to be useful than one who runs from society to society, and committee to committee, as novelty may attract, and caprice dictate. Nor should it be forgotten, that this versatility in one object may be extended to others, and become an injurious habit. Such young persons will probably proceed through life like butterflies, which alight on many a flower, and sport and glitter in the sun's bright beams, but gather no sweets by their labour, and lay up no stores for their permanent use. We trust those who have devoted the morning of their lives to the instruction of children will guard against versatility, not only on account of its evil effects on their own minds, but on the children committed to their charge. If any who may read these cautions have thoughtlessly entered on the duties of a Sunday school teacher, we hope they will be enabled to examine themselves, to consider their ways, and to implore Divine grace to preserve them from becoming like the "morning cloud and the early dew."

2. *Indecision of character* often leads teachers to relinquish their engagements. In addition to the common versatility of youth, it is much to be regretted that in some of our fellow-labourers there is no decision of character on the most important of all points; they halt between two opinions; they waver between the claims of God and the world; and they appear reluctant to give up all for Christ, and to consecrate their energies unreservedly to his service. This indecision of character produces but half-hearted teachers; and, as there are no solid principles of genuine piety to stimulate them to perseverance, they will probably soon desert our ranks, and may perhaps go over to the enemy; at least they are in a situation to need the advice and warning of their Christian friends. Such individuals are peculiarly exposed to temptation, or rather they expose themselves. There is no promise to the wavering; there is no security to the undecided; "the double-minded man is unstable in all his ways," and "is like a wave of the sea, driven with the wind and tossed." Superior excellence cannot be attained where decision is wanting: "Unstable as water, thou shalt not excel," may be stamped on the foreheads of all the undecided. Allow us to enforce the appeal of Joshua on every Sunday school teacher: "Choose ye this day whom ye will serve; but as for me and my house we will serve the Lord." Let there be no delay in this important decision. Christ demands decision—your own happiness requires it—the examples of his saints sanction it. How unhesitatingly and decidedly does the apostle speak: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things; and do count them but dung, that I may win Christ, and be found in him."

Why are you not decided? Can there be a more favourable period? Is not this the accepted time? Are you content to fritter away the best energies of your life through indecision? Do you exhort your children to seek God in the days of their youth; and are

you, though so many years older, still neutral, yet undecided? Pause no longer; give yourselves up unreservedly to Christ and his cause. He will own no neutrals; you must either be for him or against him; even now, you rank as his enemies or his friends. His claim is for all your heart, and soul, and mind, and strength: give up the whole to Him. While you profess to conduct the young into the path of peace, beware lest you tread the downward road which leads to destruction; lest your efforts as a teacher prove a tacit acknowledgment that you have neglected your own duty; and lest you thus pass a virtual sentence of condemnation on yourselves: "They have made me the keeper of the vineyards, but mine own vineyard have I not kept."

3. *The love of ease* sometimes leads teachers to relinquish their engagements. Some individuals have become Sunday school teachers, imagining that it was a pleasant way of spending the time, an agreeable introduction to society, an occupation of an easy description, a source of self-gratification, rather than self-denial. When they have found these expectations fallacious, when the children have proved perverse, and the confinement of the Sabbath is felt irksome, and the duties of the station appear arduous and imperative, they soon become tired; "there is a lion in the way," and they walk no more with us. This love of ease, where it has not led a teacher entirely to decline from his work, has too often produced listlessness and indifference, and led to irregularity. It becomes such individuals as we have described, to contemplate the Saviour's example. Did he consult his own self-gratification and ease? Did he neglect others to please himself? Did he retire from self-denying duties? Did not he set his face steadfastly towards Jerusalem, though he foresaw the sufferings and death that awaited him? Shall a Christian teacher only consult his own ease, and make no sacrifices for such a Saviour? "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." "Look not every man on his own things, but every man also on the things of others."

4. *Differences of opinion among teachers* have too often led some of them to relinquish their engagements. Where many individuals are employed in the same work, differences of opinion must be expected; but there should be no difference of heart. When the regulations of the school, or the votes of the majority, have decided a point, it is the teacher's duty to submit, and not to enforce pertinaciously his own opinion in opposition to others. It is an awful spirit, indeed, when a teacher proceeds to such an extremity as to say, "Well, if my plan be not adopted, I will leave the school." Such a spirit is unbecoming in a gentleman, and is disgraceful in a professed Christian. What is it but saying in effect, "I am superior to my fellow-labourers; my opinion should countervail all others; I am the man, and wisdom shall die with me." Such conduct is revenging upon the poor children a supposed injury inflicted by others. "Put on, therefore, (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meek-

ness, long-suffering; forbearing one another, and forgiving one another."

How carefully should we guard our hearts against pride and passion. We should watch over our own spirits, lest Satan get an advantage over us. We should beware of the beginning of strife, which is as the letting out of water. Let us learn of him who was meek and lowly in heart. Let us carry our differences of opinion to the throne of grace, and then we shall learn to love alike, though we may think somewhat differently.

Sometimes two teachers may have had a private misunderstanding, and one of them goes to the superintendent, and says, "Either — or I must leave the school; I will not continue connected with such a man." This conduct is extremely wrong. Sunday school teachers should never make public institutions suffer for their private disputes: he who can indulge the spirit of animosity and revenge, shows that he has yet to learn what the spirit of Christian meekness really is.

Should any pious and useful teachers have inconsiderately left their station, we trust the remarks we have made will induce them to return without delay to the post of duty. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." It will be profitable to confess your fault, and do all that you can to repair it.

5. *The secret alienation of the heart from God* has led some to relinquish their engagements as teachers. If teachers be not influenced by the love of Christ, their work will at last prove mere drudgery, and they will quit the unpleasant task. In some painful cases teachers have seceded from their work on some futile pretext, and, after a few years have passed away, it has been discovered, by their misconduct, that their profession was in vain, and that they had neither part nor lot in the matter. Where there has been no public exposure of this kind, we much fear that there have been secret instances of this description. Such teachers have not been renewed in the spirit of their mind; they have merely received transient impressions of the importance of religion, but have not submitted to its regenerating and sanctifying influences. There has been some idol, some beloved and indulged sin, some books, or companions, or amusements, inconsistent with Christian principles. We would entreat every teacher, who may feel an incipient desire to relinquish his work, to examine himself on these important points: the investigation of this subject may lead him to a clearer discovery of his own heart, and, through Divine grace, he may be led to decided and devoted piety. The Saviour asks, "Lovest thou me?" and he proposes this test, "Feed my lambs." Can you bear this test, if you are shrinking from your Sunday school engagements? "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

We are aware that there are cases, though not so many as some may suppose, in which it is the teacher's duty to decline from his

work : but this he will do reluctantly, and after mature consideration ; and he will still do all he can to promote the welfare of the school, when prevented, by duty, from regular personal labour.

[*Lloyd's Teacher's Manual.*]

WEEKLY LESSONS FOR SCHOLARS.

Is it advisable to limit Sunday Scholars in the weekly Lessons they are required to commit to memory, and how should these lessons be regulated ?

By a reference to the reports of Sunday schools, we find, in many of them, accounts of the *number* of chapters, hymns, &c. committed to memory by the scholars. These statements are sometimes dwelt upon with more apparent satisfaction than such acquirements fully justify. We do not wish to repress that zeal which aspires to store the minds of children with the word of God ; but when the pupil has recited from 100 to 300 verses at a lesson, he cannot, ordinarily, for want of time, receive explanations from his teacher, calculated to impress upon his mind the instructions which were intended to be conveyed by his lesson. The recitations which are carelessly and imperfectly given, without regard to the meaning of words, or the force of sentences, are not understood, nor long remembered. If the question which was put to the Ethiopian eunuch, "*Understandest thou what thou readest ?*" were put by the teacher to his pupils, instead of an affirmative, he would frequently receive the same answer as did Philip, "*How CAN I, except some man should guide me ?*"

The question which stands at the head of this article will not be considered by Sunday School teachers as unimportant. It is copied from the London Sunday School Teacher's Magazine, as are also the following answers :

As far as I have been able to form an opinion, from my experience in Sunday school teaching, I certainly consider it indispensably necessary, that the children, *in general*, should be set certain portions of Catechism, Scripture, and Spelling, from Sabbath to Sabbath, which portions they shall be expected to repeat, in preference to any thing else that may have excited their attention, and for this reason :—because, if the children are left entirely to their own choice, some of them would have nothing to repeat, while others, from their inability to select properly, for themselves, would, I doubt not, make choice of the most pleasing or most easy parts of their lessons, leaving out those which in all probability, might

prove the most profitable. But while I consider that the children, in general, should have their lessons appointed them, I believe there are some bright exceptions to be made; and while, for the most part, our youthful flock appear indifferent to the efforts that are made for their instruction, and to lead them in the way of salvation, there are some who willingly repeat all that is set them to learn, and who, if left to themselves, would come prepared with more than the limited time for instruction will admit of their saying. I have known boys who, in addition to their weekly lessons, have repeated three and four hymns, and have been busily engaged in learning more, when the sound of the bell has announced that the time was arrived for opening the school. On the contrary, I have known a much greater number that would never have learnt a single answer in their catechism, or lesson from their other books, unless they had been specially enjoined so to do; and even then have applied themselves to it in a way that has clearly shown they felt nothing of its necessity. Knowing, then, this to be the case, I give it as my opinion, that lessons should be set, and the regulating of them left to the teachers, who are, [or ought to be] undoubtedly, the best judges of the children's opportunities and abilities to learn.

I should think that it is the most desirable method to limit the lessons of Sunday school children. It possesses advantages over the practice of leaving it to the option of the learners; for, if so left, it is most likely that the greater part of them will not commit to memory so much as they ought to do; they will make no effort to excel, and perhaps will be careless and indifferent as to whether they learn any at all. And those who are willing and anxious to improve, are liable to regard the quantity, more than any thing else; and while they may repeat a long lesson, they will scarcely know what they have been learning—they will not consider its importance, and no sooner will they have repeated it to their teacher, than they will return to their seat, and entirely forget the substance and meaning of what they have been saying. As to the quantity the children should be required to learn, it must be better to leave it to the teacher's discretion, who should be careful to vary it according to circumstances. Some have more time than others. Some have greater abilities than the rest. Some are engaged in work during the whole of the day, and it cannot be expected that they can learn so much as others in more favourable circumstances. Some are dull of apprehension, and of more limited capacity than their fellow scholars; and it would be wrong to expect as much from them as we do from those whose talents and capabilities are so much superior.

I conceive there should be a regular task allotted to the class, which all should be able, and be required to learn. Those who

have more time, or superior abilities, should have extra lessons. In all cases consider the situation, and talents, and opportunities of each scholar, and apportion the lessons accordingly. Let no child have more allotted to him than he can learn thoroughly well; and let it be a maxim, that to say one verse without any mistake, is more commendable, than to repeat six incorrectly.

EXERTIONS IN BEHALF OF CHILDREN AND YOUTH.

In all parts of the church, Sunday schools are established, and there is but one sentiment respecting them. The Assembly consider them as among the most useful and blessed institutions of the present day. They have a most extensive reforming influence. They apply a powerful corrective to the most inaccessible portions of the community. They begin moral education at the right time—in the best manner—and under the most promising circumstances. They act indirectly, but most powerfully, upon teachers and parents, and frequently become the means of bringing them to the church, and the knowledge and love of the truth. Sunday schools are highly useful *every where*; but they are peculiarly adapted to new and destitute regions of the church. The plan is simple, and easily accomplished. It requires comparatively little knowledge and experience to conduct them with ability. Very much good has been accomplished by the instrumentality of young ladies and gentlemen. The pleasing scene is often witnessed in some of our new settlements, of large meetings of children on the Lord's day, in school houses, or beneath the shade of the original forest. The voice of praise and prayer is heard, and the word of the living God is proclaimed, amid the most beautiful works of his hand. [*Gen. Assembly's Narrative*, 1824.]

A CHILD'S IDEA OF THOUGHT.

It is as easy to furnish the minds of children with useful facts, and practical truths, as to lead them into fairy land, and minister only to their selfishness and pride. A child may be usefully conversant with some of the most exalted subjects. Let those who have never made the experiment, test the capacity even of very little children, for moral and religious improvement; and they will probably be astonished at the extent and sublimity of their views. "If," said a child seven years old, to his twin brother, "God fills heaven, as our master has told us to-day, there is no place left for you and me. We cannot go to heaven if we are good." "Do you not *think*," was the reply of his little brother, "that you see that man walking yonder?" "Yes." "Does your *think* stop him?" "No." "Well, God is like your *think*, he won't stop any body, if he does fill heaven." [*New-York Christian Herald*.]

SUNDAY SCHOOL GLEANINGS.

"It is worthy of remark, that of the 43 persons who joined the Church, [in Doylestown, Pennsylvania,] during the revivals in 1822, *thirty-one* had been either teachers or scholars in the Sabbath school." [*App. 7th Rep. P. S. & A. S. U.*]

In the Chambersburgh Pa. Sunday school, "A coloured girl, 14 years of age, whose convictions of sin were very deep, has professed to have obtained peace with God, through Jesus Christ. A child between 7 and 8 years old, who has been ill with the prevailing fever nearly 2 months, but is now sufficiently recovered to walk out a little, seems to have a feeling sense of the evils of her heart. The first time she spoke on the subject since her sickness, was in audible prayer, "O Lord, take this wickedness out of my heart," and similar petitions. Earnestly entreating to be prayed for, and finding her request not complied with at the time, she exclaimed, "Will nobody pray with me?" Being asked some days after, if she wanted somebody to come and pray with her, she said, "No—I can pray myself now; Jesus helps me to pray." At another time, when one was reading to her, she said, "Sweet Jesus, I will love thee—I will serve thee." Being asked how she would or could serve him, she thought a little, and said, "I'll praise him!" What will you praise him for? "His goodness."—Her mother tells us the first time she observed the child more serious than usual, was early in the spring. One evening, on returning from Sunday school, she told her mother a great deal of what she had heard there, and repeated texts of Scripture which had been taught her. She wept that night, on coming from meeting, and said she was a wicked child. Her mother observed her from that time regularly at prayer, morning and evening, and that she was more obedient and obliging; which was also remarked by the neighbours, with whose children she associated. Both these children have expressed themselves as impressed by Sabbath school instruction. We regard them as tender plants of our nursery, whose blossoms may be nipped when transplanted into the wide field of this world; we would, therefore, rejoice over them with trembling, until the tree has been proved by its fruits. In the mean time they serve as a stimulus to counterbalance the many discouragements to which a Sunday school teacher is liable." *Ibid.*

"It was the remark of a little girl, 9 years old, "I do think the children in this town, are better than they used to be." "What makes you think so?" "I don't hear so many bad words and swearing about the streets." "What do you think is the cause of this change?" "I do not know, unless it is the Sunday school, and other good schools." *Ibid.*

Since the last report, [of the Sunday school of Fredericksburgh, Va.] 6 of our teachers and 14 of our scholars entertain a hope that they have felt the power of renovating grace: they have, by public profession, united themselves with the followers of the Lord Jesus; several others manifest a very pleasing concern about their eternal welfare, whose names, we hope, will, ere long, be enrolled among the servants of God." *Ibid.*

"In school No. 3. [Charleston, S. C.] some pleasing instances of early piety among the children are recorded. Some of them have, with their tickets, purchased bibles to send to destitute neighbourhoods. Two of the former superintendents have become Missionaries."

In one of my visits (says the Principal,) I called to see a scholar who had been kept from school several Sabbaths by sickness: the boy, but eight years of age, inquired if there had been preaching in Dr. Chester's church that day—having been told yes, he said he liked to go to church, and when he got big enough, he would be a minister, and asked if forty dollars would be enough to make him one; when with a sigh, he said it would make no matter, for he could not be a minister unless the grace of God called him to be one, and then the price would make no difference." [*Albany, N. Y. S. S. U. S. 5th Report.*]

[The following statements were made by the Rev. W. Goodell, Missionary to Palestine, to the "Visiting Committee" of the Sunday school, in New York.]

In the account of a revival in the State of New-York, it is stated, that of thirty-five persons, who were hopeful sharers in the work, twenty-seven belonged to the Sabbath schools in that place. Of one hundred persons, who united with a church in the course of a single year, ninety-eight had enjoyed the blessings of Sabbath school instruction. It is said, that of the Missionaries, who have gone from Great Britain to the heathen, nineteen twentieths became pious at the Sabbath schools. And that of the orthodox ministers in England, who are under forty years of age, more than two thirds became pious at the Sabbath schools. Henderson and Paterson, who have done such wonders on the Continent in regard to the Bible cause, it is said, received their first religious impressions at Sabbath schools. The celebrated Dr. Morrison, Missionary in the vast empire of China, who has recently translated the whole Bible into Chinese, a language spoken by the largest associated population on the globe—became pious at a Sabbath school! O! who can tell, how many Brainerds, and Buchanans, and Morrisons, and Martyns, and Harriet Newells, and Isabella Grahams, God is training in these schools, to become the blessed instruments of renovating the world!! [*Christian Herald.*]

REVIEW.

THE TEACHER'S MANUAL; or, Hints to a Teacher on being appointed to the charge of a Sunday School Class. By W. F. LLOYD. 18mo. pp. 131. London, 1824.

If a minute acquaintance with all the duties which appertain to the office of a Sunday school teacher, united to a discriminating judgment, and an ardent zeal, could qualify an individual for the authorship of this little work, then did the committee of the London Sunday School Union wisely select Mr. Lloyd to fill that office. With commendable diligence and perseverance he has, for many years, discharged the duties of Secretary to that noble institution, and in complying with the request of the committee to prepare this "Manual," he has laid them, and Sunday school teachers generally, under a new obligation.

Mr. Lloyd is favourably known in England as the author of a "Bible Catechism;" and some smaller productions of his pen, which, like the one before us, are distinguished for their spirit of deep piety, and catholic liberality.

The author has politely favoured us with a copy of the "Teacher's Manual," and we hope his benevolent wishes will be gratified, by its early introduction into all the Sunday schools on this side of the Atlantic.

Out of the voluminous materials which the improvements in conducting Sunday schools have furnished, it was no easy task to select, and judiciously arrange, in a small compass, the most essential rules and principles to guide the teacher in the discharge of his important duties; and at the same time, to deliver these instructions with an air of mingled kindness

and authority. This, however, Mr. Lloyd has accomplished in a manner which, we think, will be highly acceptable to at least a very large proportion of the "ninety thousand teachers," who might be benefited by a perusal of his book.

The "Teacher's Guide," has raised a lasting monument to its author's benevolence, and the name of JAMES will be associated with that of RAIKES, as a benefactor to Sunday schools; but neither the "Guide," nor the many excellent "Hints" which have been given to teachers, will render the "Manual" scarcely less a desideratum. The "Guide" is more eloquent and animating, but the "Manual" describes the duties of the teacher more minutely: both having the same general object in view, are in some respects similar, but still may be recommended for their respective excellences.

The volume consists of twenty chapters, which treat on the various duties of teachers. We have transferred to our pages the XVII. chapter, "On the preservation of Unity among Sunday School Teachers," and a part of the last chapter, "On the causes which induce teachers to relinquish their engagements;" These are important subjects, and we ask for them an attentive perusal by all our readers, who are, or have been teachers. The preservation of unity among the teachers of a particular school is highly important, and we approve our author's remarks on this subject; but we regret he did not extend them, and urge the necessity of unity among teachers of different schools. It may be otherwise in England, but in this

country there is a great want of union and concert among teachers generally in some of our larger towns; and we think this duty might be urged with great force and propriety, in a work designed for those who are most interested in the subject.

We must close this brief notice, as we do not at present intend to give an analysis of the work, which we hope will soon be reprinted here, with several emendations, which the circumstances of our country require, and with the omission or correction of some parts, which we consider quite objectionable. It will be unnecessary now to mention what we consider blemishes in this very valuable little work, but we must say, that we are so old fashioned as to wish the "plan of spelling, which was thus,—'r-e-r-e-m-m-e-m-m-em-remem-b-e-r-r-ber—remember,' might" not "be exploded," or that Mr. Lloyd, or some other one, would bring forth his strong reasons for the new plan which he so confidently recommends.

SUNDAY SCHOOL GLEANINGS: containing *Brief Memoirs and Interesting Anecdotes of Sunday School Children. From the Second London Edition, with considerable Additions. By a SUNDAY SCHOOL TEACHER.* 18mo. pp. 215. Philadelphia, 1824.

A judicious writer has well remarked, that "there is no need of supposing that children require the interest of continued and eventful narrative, more than adults." In this sentiment we entirely concur. In selecting books for Sunday scholars, the teacher, or parent, should have regard to a due proportion of narrative and direct communication. There should be placed in the hands of children, not so much of the former as to produce sa-

tiety, nor so much of the latter as would render it tedious. Indeed, we have no wish that either teachers or scholars should become mere story readers, even though the narratives have a religious cast.

The contents of "Sunday School Gleanings" are clearly enough expressed in the title-page, and will be read with pleasure, and we trust with profit. We recommend the volume for Sunday school libraries, and as a reward book; but more particularly to those good people who have never yet given their aid to Sunday Schools. They would in this little volume find a collection of facts, which would well repay the perusal, and from which they could not rise without some kindlier feelings towards the institution which could bring to their view so many trophies of its victory over the aberrations of human depravity.

A small portrait of ROBERT RAIKES, the founder of Sunday schools, accompanies the volume, which is a reprint from the London edition, with some additions. The "Narrative of little M——" we do not remember to have seen in print before, and with some slight alterations shall extract it.

NARRATIVE OF LITTLE M——.

The employment of Sabbath school teachers, though laborious, and sometimes trying to faith and patience, is, however, in many respects, very pleasant and delightful. It is pleasant to witness the power of pious instruction upon the understanding and memory of the Sabbath scholar; and to observe the palpable difference in the manners and morals, of those who do not enjoy these advantages. But how much more pleasant and delightful it is, to trace the workings of the Holy Spirit upon the minds of some of the lambs of an infantile flock, from the first dawning of spiritual life, to the maturity and fixedness of the established Christian.

The history of Sabbath schools in Philadelphia, furnishes many interesting facts, calculated to convince the most sceptical mind. And the writer has witnessed many instances, which most eminently enhance the importance of this system of Christian labour; and strikingly illustrate the sovereign grace of God.

The following he records among many others of a like nature. When the first Sabbath school for *religious instruction* was established *within the limits of this city*, in the year 1814, the writer was personally engaged in the instruction of the school; and soon after it commenced, a number of children appeared to be under serious impressions of mind. Among them, a little girl, about ten years old, named M—, excited unusual attention. It seemed she lived in the suburbs of the city, at some distance. Her parents were very poor, and very wicked. Her father was intemperate, and her mother, though more disposed to industry and the maintenance of her family, was nevertheless, equally indisposed and unqualified to bring up her children in the nurture and admonition of the Lord.

They had a large family of children, and little M—, was the second child. These children were growing in all kinds of wickedness and misery, when the Sabbath school teachers found them out, and invited them to the Sabbath school. M—, and her elder sister became members, and attended regularly.—It was the early custom of this school to have frequent addresses to the children: and it was under one of these addresses, that little M— and several others, were awakened to a deep concern for their eternal state. After M— was thus awakened, particular pains were taken with her and the others, to deepen these impressions; and to lead their minds into the great doctrines and duties of the Christian religion: for which purpose a short time was allotted every Sabbath afternoon after the school was out. It was also in contemplation to visit their places of abode, and inquire into their circumstances.

One day, as the writer was passing through the market, he was accosted

by name, by a huckster woman, sitting on the stall; who stated that she was M—'s mother, and that she lived in — street. She also informed the writer that her little daughter had collected thirty or forty children from the neighbourhood, every Thursday evening, and was trying to instruct them in the things which she had so recently learned at the Sabbath school. She desired the writer to come out upon some evening, and see them; to which he agreed. Accordingly on the next evening he went, accompanied by a friend, to the place described. It was a small one-storied house, very old, and apparently scarcely tenable, containing only one room beside the garret. Every thing had the appearance of poverty and wretchedness; such as is often exhibited around our cities, in houses where intemperance and wickedness hold their reign. Here we found about thirty little dirty ragged children around M—, with whom she had been praying, and exhorting them to repentance; and warning them to flee from the wrath to come. Several of them were in tears; and the subsequent lives of some of them proved that M—'s labours were not in vain.

The evening was further improved and our weekly visits to this place continued for some time; and several of these wicked children were awakened, and plucked as little brands from the burning; and are now members of the Christian church.

Little M— continued to grow in grace, and to grow in favour with God and man. There was an uncommon degree of humility, docility and meekness, in all her deportment; and she soon afforded the most convincing evidence of having passed from death unto life. She soon attracted the notice of some pious ladies in this city, who frequently went out to visit, instruct, and pray with her. Some of them were anxious to have her removed from her unhappy situation, and placed where she might be instructed, and brought up in habits of industry and economy; and receive some education which would make her more useful to the church. But her mother always rejected every overture of this kind, and sometimes

abused those who kindly offered to lend their aid. She seemed envious of the little attention paid to her child, and, when friends were gone, would sometimes revenge herself upon her daughter, for the ill will she bore her friends.

Although M—— was always docile and obedient, and conscientious in the discharge of every relative duty, yet nothing would satisfy her unreasonable mother. She would sometimes shut her up for weeks together; and prevent her going to her school, and to meeting: and seemed to take a kind of pleasure in distressing her by every means in her power. The disagreement of her parents rendered her situation very unpleasant, and such was the danger to which little M—— was oftentimes exposed, that she has been compelled to take shelter in the writer's house, to save her life from the fury of her parents.

M—— continued at the Sabbath school until she was old enough to become herself a teacher; and soon afterward, had the principal care of a school in her own neighbourhood, got up entirely by her own exertion. Here she proved herself well qualified to teach others; and continued to exemplify all the excellency and beauty of the Christian character, amidst all the trials and difficulties to which she was exposed.

Her friends finding it impossible to take her entirely out of the unhappy situation in which she lived, nevertheless prevailed upon her mother so far, as to get her a place to work in a manufactory in this city, owned by a pious man; who did every thing in his power to give her proper employment, and to have her innured to habits of industry and prudence. Here she was sheltered most of the day, from the ill conduct of her parents, and had the benefit of Christian company and instruction. She was from her first awakening, a faithful reprover of sin: and though she always reproved in the spirit of meekness and humility; yet, it often drew upon her the abuse and persecution of those who ought to have been thankful for her counsel. It was, however, sometimes attended with good effect. One

instance of her faithfulness in this respect deserves to be mentioned.

When she was about 10 or 11 years old, a man came into her father's house one day, to sit and talk as usual; and in the course of conversation, he frequently used profane language. M—— immediately crossed the room, and putting her hand upon his arm, and looking him in the face, in her solemn manner, said, "O Sir, how it does hurt my feelings to hear you swear." "Why," said the man, "why should you mind that? It is nothing uncommon to hear people swear." "Because," said M——, "when I hear a man swear, I think that *that man never prays*." The man was silenced with the manner and keenness of the reproof; and in relating it afterwards, declared he was never so affected in his life.

M—— was admitted to membership in one of the churches in this city when very young; but such were the proofs of her Christian character, and such was the correctness and propriety of her account, and replies to the questions proposed to her on her examination, as to give the most pleasing presages of future piety and usefulness. There was in M—— a remarkable gravity of manners. It was alike removed from that sour moroseness of temper which renders some persons so disagreeable; and at the same time from that childish frivolity, and levity, so common to children, and so unbecoming professors of religion. The great things of religion seemed to be always uppermost in her mind, and appeared in her countenance, and gave a peculiar solemnity and weight to every thing she said. She seemed also to have had an uncommon gift of prayer, and considering the little education she had been able to acquire, it was really surprising to hear with what artless propriety she would address the throne of grace. She was often called upon, by the neighbours round, to visit the sick and dying. The writer once visited a dying man, who was in great agony of mind; upon asking him what had been done for him, or who had visited him, he replied, "No one, only that little angel

of mercy; she came and read the Bible and prayed with me."

This young woman is still in this city. She is happily married to a pious young man, an industrious mechanic; and both of them are ornaments and blessings to the church to which they belong. Their house is a house of prayer. The writer frequently has the satisfaction to visit them in their family; and sometimes of conversing with them about the wonders of that grace, which has been so signally displayed in her case.

It is distressing to add, that no persons seem to have profited so little by this wonderful instance of God's providence and grace, as her own parents. All the pains taken to reclaim them appear to be lost. M—— continues the same humble, forbearing, affectionate daughter; the same sincere, devoted Christian; and a living exemplification of the truth, that those who will live godly in Christ Jesus, shall suffer persecution.

A three quarter length PORTRAIT OF ROBERT RAIKES, the Founder of Sunday Schools; engraved in the first style, from a family picture by the celebrated ROMNEY. London, 1823.

This is a very elegant portrait of the celebrated *Founder of Sunday Schools*. The following extract of a letter from MRS. RAIKES, will afford the best testimony as to the correctness of the portrait: she observes, "I am extremely pleased with the engraving; I think it is a very fine specimen of the art; and what is of great consequence, the resemblance is most accurately preserved."

ROBERT RAIKES was born at Gloucester, England, in the year 1735. His father was the Printer and Proprietor of the Gloucester Journal, and to this business the subject of this Portrait succeeded, by which he is said to have acquired a competent property, which he freely devoted to the cause of benevolence.

The incident which led to the es-

tablishment of Sunday schools is thus related.

One day in the year 1782, he went into the suburbs of his native city to hire a gardener. The man was from home, and while Mr. Raikes awaited his return, he was much disturbed by a group of noisy boys who infested the street. He asked the gardener's wife the cause of these children being so neglected and depraved. Her emphatic reply was, "Oh, Sir! if you were here on a Sunday, you would pity them indeed, *we cannot read our Bible in peace for them.*" This answer operated with the force of electricity, and called forth all the energy of his benevolent soul. "Can nothing," he asked, "be done for these poor children? Is there any body near that will take them to school on a Sunday?" He was informed that there was a person in the neighbourhood who would probably do it. "At this important moment, (to use his own language) the word *"try"* was so powerfully impressed upon his mind as to decide him at once for action," and he accordingly hired a woman in the neighbourhood to teach the poor children on Sundays, and thus commenced the *first Sunday School*.

When the utility of Sunday schools had been tried, in the city where they originated, about three years, Mr. Raikes took measures to establish them in other places, and before the close of his valuable life, which occurred in his native city, on the 5th of April, 1811, he had the exhilarating satisfaction of seeing Sunday schools for Three Hundred Thousand Children established throughout the British Empire.

The number of Sunday scholars now in the world, is more than *one million*, conducted by nearly *one hundred thousand teachers*.

A biography of this distinguished individual would, doubtless, be highly interesting to our readers, and we shall prepare one for a future number, having room at present merely to add, that a few copies of Mr. Raikes' portrait have been received by the American Sunday School Union, and are for sale at the Depository. The price of proof impressions is five dollars, and of prints three dollars.

INTELLIGENCE.

PHILADELPHIA SUNDAY AND ADULT
SCHOOL UNION.

An account of the Seventh Annual Meeting of this Union has been extensively circulated; yet it will be proper in this place to record the resolutions adopted on that interesting occasion. The anniversary was celebrated in the city of Philadelphia, on the 25th of May, 1824. The evening was pleasant, and at 8 o'clock, the large church, corner of Arch and Third streets, was filled by a respectable audience; and many of the members of the Reverend the General Assembly of the Presbyterian Church, then in session in this city were present. The President of the Union, ALEXANDER HENRY, Esq. having taken the chair, the exercises were commenced with prayer by the Rev. JOSEPH EASTBURN, the venerable minister of the Mariners' Church. The Rev. JOHN G. HERMAN, of the Moravian Church of this city, gave out a hymn, which having been sung, the Seventh Annual Report of the Managers of the Philadelphia Sunday and Adult School Union was read by the Rev. WILLIAM NEVINS, of Baltimore, Maryland, and listened to with fixed attention. The following resolutions were then offered, viz.

On the motion of the Rev. A. W. LELAND, D. D. of South Carolina, seconded by Mr. N. ELLIOTT, of Green County, New-York,

Resolved, That the Report now presented be accepted.

On the motion of the Rev. WM. L. McCALLA, of Kentucky, seconded by Mr. WILLIAM H. RICHARDS, of the Baptist Church, Philadelphia,

Resolved, That this meeting regards with feelings of gratitude, the

assiduous and persevering labours of the Teachers of the Sunday Schools in connexion with this Union.

On the motion of THOMAS BRADFORD, Esq. of the Presbyterian Church, of Philadelphia, seconded by the Rev. GARDINER SPRING, D. D. of New-York.

Whereas, The great and progressing increase of Sabbath schools throughout our country, exerting a powerful and most beneficial influence over all classes of society, calls loudly for *Union and organized action*; and the prosperity of this society shows clearly the efficiency of such union. And whereas the Constitution of the AMERICAN SUNDAY SCHOOL UNION has been approved by the Sunday and Adult School Union of Philadelphia, and other Unions, therefore,

Resolved, That the Constitution of the AMERICAN SUNDAY SCHOOL UNION be adopted.

On the motion of Mr. SAMUEL J. ROBBINS, of the Episcopal Church, of Philadelphia, seconded by Mr. E. W. SEELEY, of the Presbyterian Church, of Philadelphia,

Resolved, That the funds, books, and other property of the Sunday and Adult School Union, be transferred to the American Sunday School Union, and that the Treasurer and Agent hand over the same to the officers of the American Sunday School Union.

On the motion of the Rev. RANDOLPH STONE, of Ohio, seconded by the Rev. HENRY SMITH, of the Western District of New-York,

Resolved, That this meeting have heard, with great pleasure, that measures have been adopted to publish a Monthly Magazine, to be devoted to the interest of Sunday schools, and that they do unanimously and most cordially approve the contemplated

work, and earnestly recommend it to the patronage of the public.

On motion of Mr. JOSEPH H. DULLES, seconded by Mr. AMBROSE WHITE, managers of the Sunday and Adult School Union,

Resolved, That the meeting now proceed to the election of a Board of Managers for the American Sunday School Union.

The question on these resolutions having been severally put by the President, and passed unanimously, the benediction was pronounced by the Rev. Mr. Nevins, and the Society proceeded to elect a Board of Managers.

The meeting was addressed by the Rev. Drs. Leland and Spring, and the Rev. Mr. McCalla. Some interesting facts were also stated by the Rev. Timothy Alden, President of Alleghany College. The whole exercises of the evening were deeply interesting, and concluded a day which will be long remembered in the annals of Sunday Schools, and we trust will be a cause of gratitude to millions yet unborn.

AMERICAN SUNDAY SCHOOL UNION.

CONSTITUTION.

Preamble. To concentrate the efforts of Sabbath School Societies in the different sections of our country; to strengthen the hands of the friends of pious instruction on the Lord's day; to disseminate useful information, circulate moral and religious publications in every part of the land; and to endeavour to plant a Sunday School wherever there is a population, "The Philadelphia Sunday and Adult School Union," and such other similar societies as may unite with it, do hereby associate under the title of "THE AMERICAN SUNDAY SCHOOL UNION," and for their government adopt the following Constitution:

Article 1. Each subscriber of three dollars annually shall be a member. Each subscriber of thirty dollars at one time shall be a member for life. Sunday School Societies or Unions

paying three dollars or more to the funds of this institution, and sending a copy of their constitution, list of their officers, and an annual report of their schools, shall be considered auxiliary, be privileged to purchase books at reduced prices, and the members entitled to vote at all meetings of this society.

Article 2. The affairs and funds of this Society shall be under the direction of a President, eight Vice-Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and a Board of Managers to consist of thirty-six laymen, twenty-four of whom shall reside in the city of Philadelphia or its vicinity. The Board of Managers shall be divided into three classes, whose terms of service shall be one, two, and three years, one-third of whom shall go out of office each year, but may be re-elected. Clergymen whose school societies are attached to the Union shall be entitled to vote in the Board of Managers. Officers of Sunday School Unions auxiliary to this society shall be ex officio managers.

Article 3. The managers shall appoint all officers, call special meetings of the society, and fill such vacancies as may occur in their own body. They shall publish such periodical works, tracts, and books, designed to promote the objects of this society, as they may deem expedient. Seven members shall constitute a quorum.

Article 4. The annual meeting of the society shall be held at Philadelphia the first Tuesday after the twentieth of May, when the proceedings of the past year shall be reported, the accounts presented, and the managers chosen. Special meetings may be called by the President, or in his absence by either of the Vice-Presidents, at the request of six managers. Fifteen members shall constitute a quorum. If a quorum does not appear on the day of the annual meeting, the election of managers shall take place at the next meeting whenever a quorum appears; and the managers and officers of the society shall remain in office until a new election takes place.

Article 5. The officers and managers shall be elected by ballot.

OFFICERS OF THE SOCIETY.

ALEXANDER HENRY, *President.*

RICHARD DALE,
 THOMAS LATIMER,
 JOSEPH L. INGLIS,
 DIVIE BETHUNE, *New-York.*
 ALEXANDER FRIDGE, *Baltimore.*
 TIMOTHY D. WILLIAMS, *New Haven.*
 CHARLES F. MERCER, *Virginia.*
 JOHN BROWNLEE, *Charleston, S. C.*

} *Vice-Presidents.*GEORGE B. CLAXTON, *Corresponding Secretary.*JOHN C. PECHIN, *Recording Secretary.*HUGH DE HAVEN, *jun. Treasurer.*

MANAGERS.

JOHN M'MULLIN,
 CORNELIUS COMEGYS,
 WILLIAM H. RICHARDS,
 SAMUEL J. ROBBINS,
 JOSEPH H. DULLES,
 AMBROSE WHITE,
 GEORGE MORRIS,
 ISRAEL KINSMAN,
 E. W. SEELEY,
 JOHN FARR,
 FREDERICK ERRINGER,
 ABRAHAM MARTIN,

WILLIAM A. BUDD,
 JOHN M. ATWOOD,
 JOSEPH NAGLEE,
 ABEL VINTON,
 JOHN D. GEORGE,
 AARON KILLE,
 OLIVER SMITH,
 JOHN OWEN,
 WILLIAM ALEXANDER.
 JOHN S. HENRY,
 JOHN W. PETERS,
 JOHN B. LONGACRE,

JOSIAH VINTON, Jr. } *Boston, Mass.*

SAMUEL HUBBARD, }

PETER HAWES, } *New-York City.*

THOMAS STOKES, }

SAMUEL BAYARD, *New-Jersey.*SAMUEL THOMPSON, *Pittsburgh, Penn.*ANDREW ADGATE, *Baltimore, Md.*ELIAS B. CALDWELL, *Washington City.*FRANCIS S. KEY, *Georgetown, D. C.*GEORGE W. COE, *Savannah, Georgia.*JAMES HARPER, *Lexington, Ken.*JOHN W. TILFORD, *Alabama.*

The MANAGERS meet on the first Thursday in every month, at the room in the rear of the Church, corner of Arch and Third Streets, and at other times on their own adjournment.

The COMMITTEE OF PUBLICATION meet at their room, No. 29 N. Fourth street, every *Tuesday* and *Friday* evening.

The DEPOSITORY is kept at No. 29 N. Fourth street, and attendance is given, by A. CLAXTON, Agent, every day (except Sunday,) from sunrise until sunset.

SUNDAY SCHOOL QUERIES.

No. 1. What is the best plan to promote union among Sabbath school teachers engaged in different schools in the same town?

F.W.

. The above question was unavoidably omitted in its proper place on page 19.

UNION ADULT SOCIETY.

It is greatly to be regretted that this important society should be obliged to relinquish any of its schools for want of funds. Surely the wants of the Managers cannot be generally known, or they would not be obliged to state, that "in consequence of the very low state of their funds, they have been obliged to discontinue two of their schools." The coloured population of Philadelphia is very large, and among them, many are still unable to read, and many who can read, need the advantages of Sabbath school instruction. Whether it will be their lot to settle on the coast of Africa, in the Haytien Republic, or spend their days here, uneducated, and unimproved in their habits and manners, they will be incapable of discharging either their social or religious obligations. We are unwilling to believe, that an association of pious and discreet persons *in this city*, who are willing to forego the self-denial required to conduct schools on the Lord's-day, for the instruction of their less favoured fellow citizens, can long want for that trifling pecuniary aid which their economical establishments require; and we hope the Adult Union will next year be able to report a very large accession of both *means* and numbers.

The Society has two schools containing 86 white, and 167 coloured scholars, and 20 teachers.

Of one of the scholars in school No. 1, it is said, "Her convictions, which were long and powerful, she unbosomed to her teacher, through whose kind exhortation, together with their united prayers to him who willeth not the death of a sinner, she found the burden of sin removed, and a few weeks ago gave satisfactory evidence of a change of heart, and expressed great joy in the hope she had in her Redeemer."

Of a scholar in school No. 2, it is said, "One of our scholars died during the past year, rejoicing in the hope of a glorious immortality beyond the grave! She said she had reason to bless God for the establishment of this school; for it was here she felt the importance of a change of heart."

SUNDAY SCHOOL [MALE] UNION.

New-York City.

It appears from the Eighth Report, that there are in the 53 schools, about 120 coloured men, about 600 coloured, and 2223 white boys, and 540 girls; —the total of scholars being 3489; of whom it also appears that about 800 read the Bible. In 20 schools 106 Bibles have been distributed; in 26 schools 223 Testaments; in 9 schools 1983 Hymn Books, Prayer Books, tracts and other publications. In 24 schools, 178 teachers have, since their connexion with these institutions, made a public profession of religion. Twenty-nine teachers from 14 schools have entered on an education for the Gospel ministry. This account of the distribution of books &c. it will be observed, relates to only a part of the schools: in some of the reports, these particulars are not mentioned. In a subsequent number we propose to give some extracts from this interesting report; and also from the last report of the New-York Female Union Society.

We have prepared the following table, showing the number of teachers and scholars, for the year ending May, 1824.

The numbers having this mark (*) are those reported in October, 1823, except No. 13, which then reported 45 scholars; and in May last, 304. We think there must have been a mistake, and have given the number 104.

The letters (r. b.) stand for "read the Bible."

Nos.	CHURCH ATTACHED TO.	SUPERINTENDENTS.	Teachers.	Scholars.	REMARKS.
1	South Dutch church,	Elias Nexsen, Jun.	10	41	15 r. b.
2	First Pres. church,	R. K. Moulton,	9	29	14 r. b. 3 col. men.
3	Brick Presbyterian,	Henry E. Thomas,	9	50	31 r. b.
4	South Baptist,	N. Caswell,	3	24	1 col. man.
5	Presb. ch. in Cedar-st.	W. K. Penny,	12	51	
6	Asso. Dutch churches,	Geo. Wilson,	6	*20	
7	Baptist ch. Rose-st.	E. Prud'homme,	7	40	33 are females.
8	Methodist, in John-st.	C. R. Dissosway,	12	36	1 col. man, 22 r. b.
9	Presbyterian, Pearl-st.	John Borland,	10	44	36 r. b.
10	St. George's church,	F. T. Peet,	16	120	74 r. b.
11	Baptist, Mulberry-street,	John Hazlett,	6	*37	
12	Baptist, Oliver-street,	Thos. Garniss,	6	36	4 col. men.
13	Do. do.	Wm. Colgate,	10	*104	40 r. b.
14	Murry-street church,	J. Denison, Jun.	7	*60	
15	Dutch ch. Franklin-st.	H. Camerden,	7	*45	
16	Presbyterian, Spring-st.	W. A. Tomlinson,	12	71	41 r. b.
17	Presb. ch. Provost-st.	A. Bixby,	7	33	16 r. b.
18	Presb. ch. Provost-st.	John Harned,	9	60	25 females.
19	Presbyterian, Rutgers-st.	Sam. Richards,	13	109	54 r. b.
20	Presbyterian, Sheriff-st.		9	110	65 r. b.
21	Presb. at Greenwich,	W. Torry, Jun.	13	76	29 fem. 32 r. b.
22	Presbyterian, Allen-st.	S. L. Kennedy,	7	55	24 r. b.
23	Baptist ch. Vandam-st.	S. W. Seton,	14	243	206 r. b.
24	St. George's church,	F. A. Guion,	8	32	20 r. b.
25	Methodist, Allen-st.	W. Henrique,	17	105	45 fem. 55 r. b.
26	Presbyterian, Broome st.	Silas Butler, Jun.	10	77	40 r. b.
27	Methodist, Forsyth-st.	S. Williams, Sec'y.	25	215	107 r. b.
28	Do. Crosby-st.		16	87	47 fem. 60 r. b.
29	Baptist, Delancy-st.	James Pike,	8	51	28 r. b.
30	Presb. ch. Vanderwater-st.	Wm. Woram,	17	100	41 fem. 39 r. b.
31	Do. Orange-st.	James Bryson,	24	140	90 fem. 100 r. b.
32	Baptist ch. Mulberry-st	H. Davis,	6	*45	
33	Methodist, Duane-street.	Fred. Anderson,	6	34	25 r. b.
34	St. George's ch. Epis.	J. H. Taylor,	11	103	col. men, 67 r. b.
35	At Manhattan Island.	J. Budd,	4	*28	
36	Mariners' church,	John P. Haven,	18	102	66 girls.
37	African Baptist church,	John Gray,	6	*22	
38	Method. Nicholas Wm. st.	Thos. Cook,	6	30	25 r. b.
39	Presb. Brick church,	R. J. Hutchinson,	7	33	30 r. b.
40	Ref. Dutch, Bloomingdale,	R. A. Striker,	12	40	23 fem. 14 r. b.
41	Do. do. Market-st.	T. A. Waldron,	13	86	48 r. b.
42	African Methodist ch.	Lane Hall,	8	64	33 fem. 14 r. b.
43	Methodist ch. Chrystie-st.	Henry Worrall,	15	87	49 fem. 58 r. b.
44		Joseph Carter,	17	93	75 r. b.
45	Presbyterian church,		4	*51	
46	Ref. Dutch, Green-st.	A. Brown,	8	62	2 col. men, 23 r. b.
47	Methodist. ch. Elizabeth-st.		8	*26	
48	Kept in Broom-st.	Jos. Piggot,	3	10	2 girls, 6 r. b.
49	Ref. Dutch ch. Herring-st.	G. Hopper,	5	48	2 col. men, 27 r. b.
50	Episcopal ch. Broom-st.		8	62	27 fem. 40 r. b.
51	At Fort Lee,		7	*75	
52	Indepen. ch. Thompson-st.	J. L. Clement,	14	53	28 fem. 42 r. b.
53	Ref. Dutch Ch. Broome,	James Seguine,	5	33	21 r. b.
Total,			532	3489	

ADELPHIAN UNION.

This union has seven schools, in the city of Philadelphia, consisting of 548 male and female scholars, instructed by 81 male and female teachers. In one of the schools a female Bible class has recently been formed, they receive biblical questions for their meditation, and seem to engage in the study with much interest. Three girls in this school have received from the disposer of all good gifts, some portion of that knowledge which maketh wise unto salvation. In another school, two of the teachers were formerly scholars; one of them manifests considerable attention to the things which make for her peace. The "Galilean Society," which forms a part of this Union, directs two schools, containing 160 boys and 17 teachers. This institution was organized in 1815, and in taking a retrospective view of its history, we find that of the many who were influenced to enlist in the service, several have acknowledged and given decided evidence of a change of heart. Of the many who were engaged as teachers, three have obeyed the injunction of our Lord, and gone into the world to preach the unsearchable riches of a crucified Saviour, and five more of our most active members are now preparing for the sacred office. Three teachers and three assistant teachers, were formerly scholars; one of them, during the last year, made a public profession as a member of the church. A boy having heard a sermon preached from the words "Fools make a mock at sin," was led by serious reflection, to see his sinful condition, and finally to call upon God for mercy. Two other boys who attended here for several years and manifested but little attention to the instruction given them, recently removed to a sister city, from which one of them addresses his former school-mate as follows: "Dear P——, I have the pleasure to inform you that my brother and I are in a good Sunday school; we have very good teachers, they spare no pains to instruct and give us good counsel, and if we do not do well, it is our own fault;" and again adds, "I hope we shall not forget the

instruction received in that school, but that it may be profitable to us both. Please to let me know if you remain in the Sunday school, and if it has increased since we left it. Give my love to Mr. — and all the teachers." Two of the associations in this Union have "a library for the use of teachers and scholars; it contains about 700 volumes of approved religious and moral works, 200 of which are constantly in circulation, and finding their way among parents, are often read by them with interest."

Another branch of this Union "has one school, which contains 124 coloured pupils, 46 of whom are males, and 78 females, and have 14 teachers and 4 assistants. In this school the power of the Lord has been effectually displayed in subduing sin and leading souls to Christ during the last year. Four of the teachers have had their hearts touched by the grace of God and have been brought to bow with submission to the sceptre of Jesus. Two of them have acknowledged the school as instrumental in their conversion, and are now preparing for the gospel ministry. A scholar being asked if she felt the necessity of a change of heart, replied in the affirmative, and trusted she had already experienced it, stating the circumstances relative to the exercise of her mind.

LIST OF NEW PUBLICATIONS.

The Teacher's Offering, or the Sabbath School Magazine. By the New-Haven Sabbath School Union. Nos. I.—VIII. Fifty cents per annum; or, if ten or more copies are taken, 36 cents per annum.

Sunday Scholar's Magazine. G. C. Morgan, New-York.

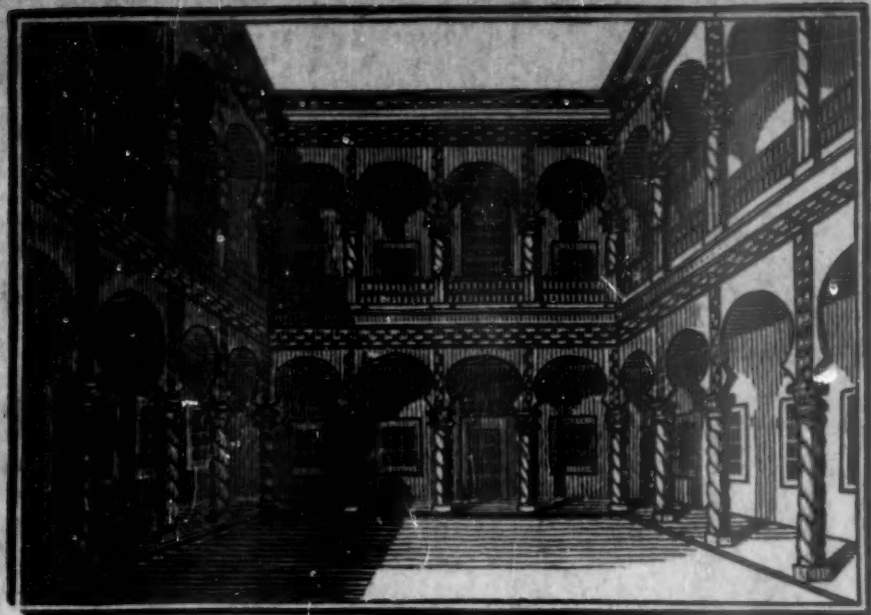
[These little works are published once a month, and are designed for Sunday school reward books.]

BY THE AMERICAN S. S. UNION.

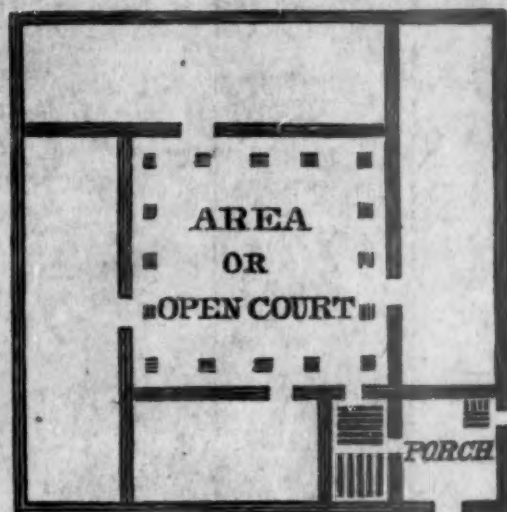
The History of Thomas and Joseph. 18mo. pp. 36. 1824. Union price 37½ cents per dozen. Non-Union 50 cents.

The Cottage Girl, or an account of Ann Edwards. 18mo. pp. 36. 1824. Price same.

SCRIPTURE ILLUSTRATIONS.



Section



Plan.

HOUSES IN THE EAST.



MOUNT TABOR.